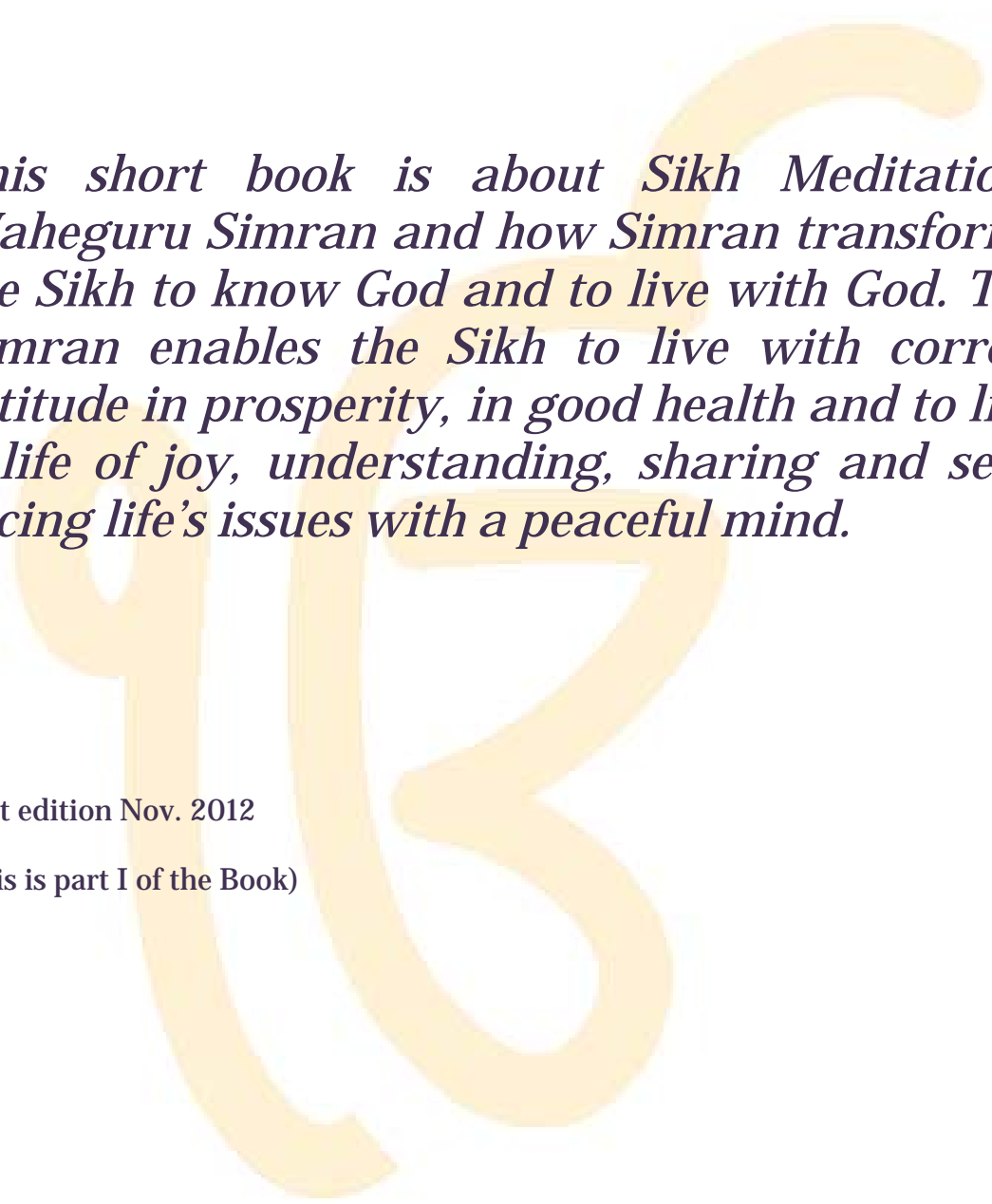


*The Síkh Medítation -
Waheguru Símran*



gurmit singh



*This short book is about Sikh Meditation-
Waheguru Simran and how Simran transforms
the Sikh to know God and to live with God. The
Simran enables the Sikh to live with correct
attitude in prosperity, in good health and to live
a life of joy, understanding, sharing and seva
facing life's issues with a peaceful mind.*

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(This is part I of the Book)

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥ ਉਪਦੇਸਿ
ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥ ਫਿਰਿ
ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਜੋ
ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

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To call oneself a Sikh of the Guru, rise in the early morning hours and meditate on the Naam. Through this effort of rising early morning with cleansing bath, and then doing meditation is to bath in a pool of nectar. Following the Instructions of the Guru, the Sikh does har har jap .

(Har means to remove or to destroy and meditation is to remove the veil of haume (ego) with jap of guru mantra)

With this jaap all sins, misdeeds and negativity shall be erased. Then, at the rising of the sun, the Sikh is to sing Gurbani; whether sitting down or standing up, he is to meditate on Naam. One who meditates on Har, Har, with every breath and every morsel of food - that Gursikh becomes pleasing to the Guru's Mind.

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1. The Mool (origin)

The Sikh spiritual meditations are a subtle powerful change force. The change process sets forth the moment the Sikh hears, reads and begins his tryst with Gurbani.

The power of Gurbani has subtle influence on the psyche of the Sikh which initiates the changes in the multifold ways which continue at different levels.

First of all, Gurbani touches the Sikh at emotional level. The shabad Gurbani soothes the nerves, reduces anxiety and fear. Shabad kirtan induces feelings of love, confidence, assurance and oneness of a subtle higher divine force. Shabad kirtan raises the emotional level of the Sikh to experience higher level of feeling.

The Gurbani next imparts knowledge. This knowledge is about the way we have to line in this world and progresses spiritually. The knowledge is a transformer. It makes us view the world spiritually. It makes us change our beliefs towards the true reality that is 'oneness'. The knowledge is subtle with doors opening as the Sikh progresses spiritually.

Thirdly, the Gurbani induces the change process in us by aligning our thoughts with those of the Guru and takes us through a journey of ever new meditations which brings in new and new spiritual experiments in the journey from the life of separation to the life where oneness is felt, observed, experienced and the jyote swaroop image shines.

Here are some of these meditations which are spiritually transforming:-

THE BASE OF MEDITATIONS: THE MOOL MANTRA

The Mool (Origin) Mantra, as the name suggests is about the origin. It is about nature of the world and that of own self. It is the basic meditation which has levels which keep opening up newer and newer experiences and understanding. All the Gurbani meditation revolves around the Mool Mantra.

The Mool Mantra is:-

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ek oankaar - One Universal Creator God

Sat naam - The Name Is Truth

Karata purakh- Creative Being Personified

Nirabho - No Fear

Niravair- No Hatred

Akal moorath - Image of the Undying

Ajooni - Beyond Birth

Saibhang - Self-Existent

Gur prasad - By Guru's Grace.

EKONKAR: *This one word is at the beginning of SGGSji. The most simplistic translation of Ekonkar is “God is One”.*

The very moment Sikh focuses on “Ekonkar” the meaning begins to evolve with more and more insights. The more the Sikh reads Gurbani, there is better appreciation of the vastness of meaning that this single word encompasses and reveals. The word Ekonkar represents the creation and the creator. Ekonkar begins the Sikh’s spiritual journey. The Sikh knows oneness, experiences oneness and is one with oneness.

The Sikh sheds the common notion of GOD, as the experience of vastness unfolds and begins to see oneness.

The meditation on “Ekonkar” is a journey. This journey is a journey of exploration. The letting go of life times of notions on GOD and reality. In this journey we are force to face with the dilemma on nature of reality. The pendulum ever swings as to what is real and which is an illusion. The mind repeatedly keeps its pull towards the comfort accepting what everyone believes. The mind is the first stumbling block that the Sikh has to overcome with the tools that the Guru has provided. The Guru through His grace bestows the Sikh with the gift of simran.

The base of Sikh spiritual meditation is simran. Simran means to remember and repeat. Simran is the basic meditation method which the Sikh makes as part of life. Simran lets the sikh be ever aware of the Guru. Through simran the Sikh keeps alive the change and transformative process with ever awareness of HIS presence.

When the Sikh repeats Gurbani, it is simran. The listening to Gurbani Kirtan is Simran. The Jap of Guru Mantra “Waheguru” is simran.

In the Mool Mantra, the Guru has instructed the Sikh and revealed what the focus of the simran has to be. The word Mantra begins with Ekonkar and has seven words which cannot be exactly translated, only the meaning of these words can be indicated: EKONKAR thus means : There is one God. The universe is His manifestation and there is oneness.

SAT NAAM: *this word is composed to two words ‘Sat’ and ‘Naam’ which means ‘HIS’ name and refers to the Divine reality within and bout. The absolute truth is that HE is the only reality. This “truth” is to be ever reinforced through simran so that the developing belief becomes the “truth”.*

KARTA PURAKH: *Karta Purakh means the creator – the creative force. The creator is not distinct from the creation. HIS Hukam prevails in the creation. The simran is to observe and accept the HUKAM with the creation.*

NIRBHAU: *Nirbhau means absence of fear. This means that in the underlying reality the fear is an illusion and force that is Maya. The fear is because of duality. The reality is “Anand”. The truth is only LOVE.*

NIRVAIR: *Nirvair means absence of enmity. Again enmity is because of duality. Simran is to see the illusion so that oneness is observed. How can when all are one, there be enmity?*

AKAL MOORAT: The cycle of life and death is a part of creation. The creator is beyond this cycle and “Akal” – one whom death cannot touch. We just cannot go beyond the confines of this world of relationship. In the world we know happiness through sadness, there is high because there is low. The opposite relationships are all around and an intricate part of our lives. We know life as there is death. How are we to know one who created these and the world we live in? Some connection has to be there with our world. Guruji thus explicitly state HIM to be Akal Moorat. A form or an existence which IS and EVERIS, TIMELESS. There is no Death, just existence.

AJOON: Ajon means ONE who is unincarnated (not having any reincarnation/incarnation). This again is use of a defining way by stating ‘this is not’. There is only ONE and ONENESS. Nothing else. No other second or similar. The world that has birth, death and rebirth is a manifestation – a creation .

SAIBHANG: Saibhang explains the next obvious question. Who created the creator? How the creator came into existence. Another question that arises out of our everyday experiences. Guruji specifies explicitly **HE is self-created**. HE IS and creates HIM HIMSELF.

GURPRASHAD: Now the last obvious question. How can we know HIM. Where can we find HIM. The answer is in the word, “Gurprashad”- Guru’s Grace. One can know HIM through Guru’s grace only. Only the “Guru’s” “Prashad” can make us find and know HIM. Our shackles of illusion and separateness is thus shattered.

The word “Prashad” is used for a food offered to Guru . In the Gurdwara after the end of worship service Karah Prashad is served to sangat. This Karah Prasad is a kind of sacred pudding which is sweet and a delicacy. This is considered and taken as Guru’s kindness, favor or grace. Spiritually the direction and guidance is of the Guru. This is Guru’s grace and so also the result.

The first real defining direction for the spiritual aspirant, a Sikh is knowing, finding and following the True Guru.

The word Sikh means a disciple. Who is the Guru of a Sikh? We have the Ten Guru’s starting with the First Guru being Guru Nanak Devji and the present

ever living eleventh Guru being Guru Granth Sahebji whom the tenth Guru gave Guru gaddi.

The first thing that the learns that the Guru is not the Physical Body but a "Guru Jyote " that is transferred from one Guru 's Physical body to the next and now is within Sree Guru Granth shahebji who are also known as The Shabad Guru.

Has Shabad been throughout the Guru? Guru Nanak Devji in Sidh Ghost bani has stated that his Guru is the Shabad. Right from the first Guru's time the Sikhs were introduced to Gurbani. The original Gurbani is the Shabad Guru now.

The Sikhs first meditation is seeking of THE SHABAD GURU within.

Knowing THE SHABAD GURU.

TO LIVE IN COMMUNION WITH THE SHABAD GURU.

ਕਿਆ ਜੰਗਲੁ ਢੂਢੀ ਜਾਇ ਮੈ ਘਰਿ ਬਨੁ ਹਰੀਆਵਲਾ ॥

ਸਚਿ ਟਿਕੈ ਘਰਿ ਆਇ ਸਬਦਿ ਉਤਾਵਲਾ ॥੧॥

ਜਹ ਦੇਖਾ ਤਹ ਸੋਇ ਅਵਰੁ ਨ ਜਾਣੀਐ ॥

ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ਮਹਲੁ ਪਛਾਣੀਐ ॥੧॥

- SGGS420

Why to go searching in the forests,
when my home (environment) is like green woods.
I have been eager for the truth to settle (in my mind) through the Shabad ||

1|

Wherever I look, there HE is; I know no other.
By living on Guru's guidance in thought and action, one recognizes and
knows the Mansion of GOD. || 1 ||

-SGGS420

2. Jap and Simran

Sikh meditations blend spirituality with the person's daily life. The two aspects of the meditation are Jap and Simran.

Jap means to repeat, to affirm and to act.

In a Sikh Meditation we repeat the Gurbani sentences, Gurbani words and the Guru Mantra. Another way the Jap forms a part of Sikhs life is when the Sikh Prayers are recited Daily, Gurbani Kirtan is listened to regularly.

Gurbani which are words of Shabad Guru has guidance to shape our basic beliefs aligned with spiritual life. In this life we live in raza – a positive contentment, we are loving towards others, we share, we forgive, we have positive uplifted outlook. A life being lived in Chardikala. The positives of this life can be appreciated by looking at what won't be there in this life: anxiety, anger, greed, exploitation and above all a sense of fear. We too have happiness and sorrow; tears and joy; hope and despair. The anxiety and fear are our regular companions. A change is what we ever desire.

The Gurbani gives us wisdom and direction that changes us to become a Jyote swaroop – a light that is an image of GOD. Our perception are changed, our self-concepts are changed.

The jap is a tool, a process that is an important aspect in this change process.

A novice often questions this aspect. Why repeat? Why again and again? Why remember GOD again and again? Why praise GOD again and again like a sycophant?

In fact we are repeating good to be good. We repeat an image to be that image. we are shifting our state of being to what we truly are – a Jyote swaroop from a temporary self-identity that we adorn and live with in this world.

Our present way of thinking and living has also come about through experiences. Much has been reinforced by repetition. In fact the majority of our thoughts/actions are not through a logical conscious thinking but guided

by a default way of thinking and choosing triggered by thoughts connected with experiences which are the domain of our subconscious.

Our subconscious mind has been built up by experiences. The input influences were many ranging from those of parents, teachers and peers. But one factor that greatly influenced was our environment that included TV, press and neighborhood. The thinking and emotions of all around us has shaped our subconscious mind which is further part of a collective consciousness.

We have within us anxieties and fears. The anger is easy to trigger and greed ever lies hidden. The circumstances of our life don't have much to cheer.

We now only have to accept the Guru's words and move ahead for the change.

The other important main aspect of the Sikh meditation to understand well is Simran.

The Simran broadly means 'to remember '.

In Simran we remember our true nature. Through Simran we bring about a perception of truth. Object of Simran is to change us into what we truly are.

As we decide to do Simran many questions come in mind. How to do Simran? When to do Simran? How is it different from meditations? Does it involve controlling the mind and so on?

Simran can be better understood if some aspects are compared with what is commonly known about meditation.

Meditation involves closing of eyes so as to shut the outward focus of senses and move within. In meditation either a mantra word is repeated to focus the mind and move towards stillness or thoughts are observed so as to go through the gaps between thoughts.

However the Simran can be done either with eyes closed or with open eyes. Simran also has a Guru mantra for focusing of the mind. This Guru mantra is a change or transformation agent. It enables us to have a state of mind with awareness having an inward point of origin.

Normally our focus of senses is directed outward from a point of origin near our eyes. This point is nearer to outside world. The first change that Simran of Guru mantra brings about in us is to have an inward focus as well. The outside world is looked at with inner eyes as well and also heard with inner ears. The inner eyes and inner ears are no physical organs but are organs of consciousness.

The second change that Simran brings is the way we look and feel the material world around us. What we see around is distinctiveness and variety. There are so many different objects. All individual persons are different. They look different, they think differently and they behave differently. There are so many different species. There is distinctness all around. The objects are distinct. We routinely change and modify these. We have a daily life starting from the point we wake up to the point we sleep again. We use so many objects. We interact with such variety of people. We think and have so many thoughts. The world is filled with variety with everything distinct and different.

And if someone tells us all things inherently are same, what would be our reaction. What would be your reaction if I tell you the PC screen, the table, the chair, the walls and all other objects around you are a part of God's creation, you would agree. But If I said these are aspects of GOD ,it is going a bit further but if I called these objects GOD you would think am I mad.

Well the path towards God is to know what the word GOD means. It also is a path where our perceptions change. We enter a state of knowingness. In this state we know the truth of things and we perceive differently. Our experiences also differ .Instead of viewing things as distinct we view them as interconnected as well. There is a shift from separateness towards perception of oneness. A ground for addressing, separate perception of self as well.

This change is brought about in Sikh's life by the Guru. The Guru shows the path. The Guru imparts understanding. The Guru guides. The Guru watches and directs.

And what had been there in the Sikh's mind initially? First of all doubt, next outward attractions that keep the mind involved. The working nature of the mind is such that there are thought and thoughts interconnected always in motion. This mind keeps us involved in the world. We are son, daughter,

father, mother, worker, boss, neighbor, citizen and so many other roles. We have responsibilities and duties. We have desires and needs. All these and much more makes for a life we are living. Should not these be addressed along with our spiritual quest? The life that Guru guides us to live looks towards our prosperity as well. Our health improves visibly and there is greater strength to withstand diseases than normally even during initial stages of simran when the sikh begins to absorb Guru's directed way of living the life.

The Sikh looks around and feels the joy. When there is simran of the Guru mantra Waheguru , Waheguru , Waheguru ... with every utterance the sikh delights at the wondrous creation . It is Wah Guru , whether it is the world around or the own body , there is wonder of creation in everything. Accompanying this Simran is the secret guru guided direction of feeling HIS presence as well. FEEL , FEEL and FEEL . Do Simran with a feeling.

When Gurbani is recited FEEL.

When Shabad is listened FEEL.

Accept the Guru's word as absolute truth.

As we enter and walk the path, the relationship with Guru is our first most important step. This relationship is first addressed by the Sikh meditative path of Simran which essentially has Jap as its component. We can know what Simran truly is by doing Simran.

It is through Simran that we have to know the Shabad Guru and form a relationship so that we are able to move to next step where the reality is not visible nor is it a part of our experience but has to be accepted as truth so that we vibrate at a level where we can perceive it and make it a part of experience.

3.Relating with Shabad Guru

Sikh meditations are all about relating to the Shabad in various forms. The Sikh meditates to know the Shabad, to live with Shabad and to be one with Shabad

The “Shabad” is common name for known as hymns(bani) in Shree Guru Granth Sahib ji and also the “sound of creation” – the celestial sound vibrating in all the creation.

Shree Guru Granth Sahib ji is Guru and the bani compiled therein are the words of Shabad Guru.

All above is just only religious knowledge till the mind ACCEPTS and KNOWS. The Sikh meditations are all about making the mind know and experience the truth. In fact the actual spiritual pursuits are simply reshaping the mind. Letting the truth come out and be part of experience.

How this can and is done is by relating to the Shabad in all its form progressively.

The Shabad shows the way, Shabad guides, and Shabad is the creative force of change. Shabad is always with the Sikh as Shabad Guru. It is through the Shabad, that Sikh knows the Creator. The Creator is with the Sikh through Shabad.

The beginning of the journey is to relate with Gur-bani.

The following are some pungtees (lines) from Shree Guru Granth Sahib ji which explicitly state how the Sikh changes through relating with Gurbani :

ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥

SGGS 67

*Gurbani is the Light that illuminates (the path) in the present world;
by karma (effort) it comes to abide within the mind. || 1 ||*

SGGS 67

ਗੁਰਬਾਣੀ ਹਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥੧॥

SGGS 366

Through Gurbani, the Incomprehensible GOD is comprehended. || 1 ||

SGGS 366

ਗੁਰਬਾਣੀ ਨਿਰਬਾਣੁ ਸਬਦਿ ਪਛਾਣਿਆ ॥੭॥

SGGS 752

Through the Guru's Bani, (the reality of) SHABAD that gives self-realization is known. || 7 ||

SGGS 752

ਗੁਰਬਾਣੀ ਸਦ ਉਚਰੈ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥

SGGS 1238

Whoever utters the Word of the Guru's Bani – the GOD is enshrined in the mind.

SGGS 1238

*There are several directions in SGGSji that enable the Sikh to relate and connect with Gurbani. These keys unlock the hidden meaning and open doors. Here is an important **key***

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ
ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹੁ ਕਢਾਏ ॥

SGGS 308

O GurSikhs, know that the Bani, the Word of the True Guru, is true, absolutely true. The Creator Lord Himself causes the Guru to chant it.

SGGS 308

Guruji categorically state that the Gurbani is to be accepted as 'truth' what Gurbani states is 'true' and that should be known as such.

This statement reflects the attitude that the Sikh has to have and should develop. The Sikh accepts the statement of Gurbani as 'true'. This means that the negation and doubts would deprive the Sikh from experiencing truth. The 'how' and 'what way' direction of thought towards the statements is fine and part of 'vichar' that Gurbani encourages but negation in the form of 'cannot be' and 'I don't believe' this keep the Sikh stuck in the level of spiritual growth.

Words of Gurbani are simple statement without any filler words. These statements have simple deep meanings. The meaning unfolds to make the

Sikh grow spiritually. The understanding gives direction to the effort (udham) that the Sikh does.

*Here is another **important key** for an early state in Sikh's life.*

ਲੋਗੁ ਜਾਨੈ ਇਹੁ ਗੀਤੁ ਹੈ ਇਹੁ ਤਉ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥

SGGS 335

People believe that this is just a song, but it is a meditation on God.

SGGS 335

ਬਾਣੀ ਬੂਝੈ ਸਚਿ ਸਮਾਵੈ ॥

SGGS 412

He understands the Bani of the Word, and he is absorbed into the True Lord.

SGGS 412

ਸਚੁ ਤੇਰਾ ਦਰਬਾਰੁ ਸਬਦੁ ਨੀਸਾਣਿਆ ॥

ਸਚਾ ਸਬਦੁ ਵੀਚਾਰਿ ਸਚਿ ਸਮਾਣਿਆ ॥

SGGS 144

True is Your Court. The Shabad symbolizes (the court) . Contemplate(and understand)this truth and revealed through the Word of the Shabad. Meditating deeply on the True Word of the Shabad, I have merged into the Truth.

SGGS 144

ਜਿਸ ਨੋ ਭਗਤਿ ਕਰਾਏ ਸੋ ਕਰੇ ਗੁਰ ਸਬਦ ਵੀਚਾਰਿ ॥

SGGS 429

He alone performs devotional worship, whom the Lord so blesses;

he contemplates the Word of the Guru's Shabad.

SGGS 429

Here the key is the “vichar” or contemplation. As long as the attitude is to take it as song (Geet) then the Sikh is relating to Gurbani at song level only. But as soon as the attitude shifts towards “Braham Vichar” then the shift occurs and Gurbani reveals to the Sikh the meanings. Suddenly there are so many ‘Aha” moments with awareness of understandings that cannot be easily voiced.

Gurbani is not only “Braham Vichar” but is an aspect of Waheguruji as Shabad Guru and as Shabad.

To appreciate this aspect let us look at this statement of Gurujee:

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

SGGS 515

Waaho! Waaho! is the Bani, the Word, of the Formless Lord.

There is no other as great as He is.

SGGS 515

ਗੁਰਮੁਖਿ ਬਾਣੀ ਬ੍ਰਹਮੁ ਹੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥

SGGS 39

For the Gurmukh , Bani is God Himself.

Through the Shabad (Gurbani), we are one with Him.

SGGS 39

How a written word is a Shabad Guru and waheguruji Himself is a key that the Sikh to learn , appreciate and use. The points below may give some leads.

- *Thoughts in the Mind and Words are interconnected. Any word read evokes a connection, meaning and even feelings in the person reading it. These thoughts are energies and can be said to be connected with*

consciousness. The language is simply a symbol. While language can have existence outside a human being in the shape of written word, but these symbols are meaningless without the connection with the human mind. When several people read written words, each person has a different understanding based on the prior knowledge and experiences. Each people thus have different states of mind. With more experiences the state of mind changes.

- What is mind? What is consciousness? The answer to this question is very difficult. Let us not get involved but rather look at how the Gurus words reveal. The Gurbani tells us three points have to be understood together and interrelation seen..
- The first and foremost statement is that there is oneness – all creation is “intelligent consciousness”. Ekongkar is the foremost and least understood reality. The second is that it is the Shabad that has created the world (Utpat parlao shabday hovai – creation and destruction is by the Shabad – SGGS page 117.). The Anhad Shabad (The Celstial Sound) is consciousness vibration , the creative force shaping the world. The third is that Guru is ever with us always and within. The Guru is accessed through Simran and contact is also so maintained (Gur Mere Sang Sada Hai Naley - sggs 394). The Shabad Guru within is accessed and contacted because of the Shabad in written form which has been voiced through the Saints and Guruji by the Shabad Guru.

We should understand that in the spiritual world we have **to Believe first and Know later** in contrast to the material world where we see first and then believe. The “believe first” approach when adopted without much qualms would enable the Sikh to then experience the spiritual realities. Know and believe that Bani is Shabad Guru. The Shabad Guru is ever with us within as Guru guide. As we keep on living life of ‘Hukam Razai ’(in awareness and acceptance of working of Hukam) our haume (self-identity) begins to diminish taking us towards oneness.

4. Waheguru Simran

The word Waheguru pronounced vaaheguru is made up of two words “wah(e)” and “guru”. The word “wah” or “wah(e)” is an ecstatic expression of and wonder. The word guru is a combination of two words “Gu” meaning darkness and “Ru” meaning light. The Guru thus means one who removes darkness by bringing in light.

The word Waheguru is the name of the supreme creator and a guru mantra for Simran. The Jap of guru mantra induces a change within the Sikh. About this word Bhai Gurdasji who penned down Sri Guru Granth Sahibji as being recited by Guru Arjun Devji has written in his Var 13 as below:-

ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੇਈ।

- Vaaran Bhai Gurdasji: Vaar 13 Pauri 2

Waheguru is Guru-mantra, whose recitation erases egotism.

- Vaaran Bhai Gurdasji: Vaar 13 Pauri 2

A Vichar on the purpose of Gurumantra has to be done by the Sikh so as to know the essence of its meaning which is gradually understood. This enables the Sikh to have proper state of mind and direction during Waheguru Simran.

In japji sahib Guruji has at first instance itself declared that the way to become Sachiar (pure person -who is ONE with God) is live the life of “Hukam Rajai”

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

SGGS 1

*So how can you become pure and the veil of illusion be torn away?
Says Nanak, by walking (in life) the Way of acceptance of Hukam (HIS
command) that gets written (as destiny)*

SGGS 1

The world that we live in has come about because of Hukam ,and so do we. Whatever happens is because of Hukam but the illusion is such that everything is seen as separately existing. We also live the life with a separate self-identity which is known as haume. This illusion of separateness in spiritual circles is known as duality.

About Hukam Guruji explains as below:

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

SGGS 1

*By HIS Command, bodies are created; His Command cannot be described.
By HIS Command, souls come into being; by HIS Command, glory and greatness are obtained. By HIS Command, some are high and some are low; by HIS Command (Written as karma), pain and pleasure are obtained. Some, by HIS Command, are blessed and forgiven; others, by HIS Command, wander aimlessly forever. Everyone is subject to HIS Command; no one is beyond HIS Command. Says Nanak, one who comes to know HIS Command, does not speak with a Haume (self-identity). || 2 ||*

SGGS 1

*We thus have to SEE the working of underlying Hukam(HIS command) in the world we live in in everything. We have to live a life of acceptance of whatever is happening (detachment) rather than in resistance - when we either like or do not like what is happening around.
Life of “Hukam Rajai” is to live life with inner Anand. The up and downs do not affect.*

*This is the stage where we are in Oneness with the creator.
However ,in the life we live in the illusion of maya rules. This prevents us to
know the reality of our origin – the MOOL . As guruji explains below:*

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਛੰਤ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਾਜਨੜਾ ਮੇਰਾ ਸਾਜਨੜਾ ਨਿਕਟਿ ਖਲੋਇਅੜਾ ਮੇਰਾ ਸਾਜਨੜਾ ॥
ਜਾਨੀਅੜਾ ਹਰਿ ਜਾਨੀਅੜਾ ਨੈਣ ਅਲੋਇਅੜਾ ਹਰਿ ਜਾਨੀਅੜਾ ॥
ਨੈਣ ਅਲੋਇਆ ਘਟਿ ਘਟਿ ਸੋਇਆ ਅਤਿ ਅੰਮ੍ਰਿਤ ਪ੍ਰਿਅ ਗੂੜਾ ॥
ਨਾਲਿ ਹੋਵੰਦਾ ਲਹਿ ਨ ਸਕੰਦਾ ਸੁਆਉਂ ਨ ਜਾਣੈ ਮੂੜਾ ॥
ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਹੋਛੀ ਬਾਤਾ ਮਿਲਣੁ ਨ ਜਾਈ ਭਰਮ ਧੜਾ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹੀ ਸੁਝੈ ਹਰਿ ਸਾਜਨੁ ਸਭ ਕੈ ਨਿਕਟਿ ਖੜਾ ॥੧॥

SGGS 924

RAAMKALEE, FIFTH MEHL, CHHANT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:
BELOVED FRIEND, my BELOVED FRIEND - standing so near to me is my
BELOVED FRIEND!

Now is Known, the unseen Lord has come to be known ;(I) now know the
Lord !

The one who is not seen, is within each and every heart sleeping (meaning
not awake in our consciousness) is the sweetest ambrosial nectar.

HE is with all, and cannot be separated; the fool does not know HIS taste (of
nectar).

Intoxicated with the wine of Maya, the mortal is involved with trivial affairs;
giving in to the illusion, he cannot meet the Lord.

Says Nanak, without the Guru, one cannot understand that
Lord, the FRIEND is standing so near within everyone. || 1 ||

SGGS 924

The illusion is strong, very strong. All our focus is outward towards the world. This world exists, no doubt but the underlying reality is of transitory nature and the wonder that is creation and its working ever eludes us. The reality thus remains hidden from our senses and the mind.

The nature of the mind is such that thoughts ever fill it. These thoughts are interconnected and ever running. These keep us involved and connected with the world day of daily existence.

Our mind is outward focused and so is not able to perceive the reality.

This focus also keeps us steeped in so many false illusions about the creator and the creation. For the reality to be known our awareness has to be focused inward as well. One who is not SEEN can be known by going within.

The Jap of gurumantra is the way to move within. Let us see how.

Guruji has said in japji sahib :

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

- SGGS 1 (Japji)

*Listening and accepting with mind in a state of love and humility,
Is the (real) pilgrimage deep within that is purifying.*

- SGGS 1 (Japji)

*And in Japji sahebji Guruji has written in length on the importance of
“Sunie” – **listening** and “manie” – **accepting**. These “pauries” are to be
read again and again .*

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥
 ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥
 ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥
 ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥
 ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥
 ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥
 ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥
 ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥
 - SGGS Japji

Listening- (to which one becomes) the Siddhas, the spiritual teachers, the heroic warriors, the yogic masters. Listening- (to which that made) the earth, its support and the Sky.

Listening-(to which that made) the oceans, the lands of the world and the nether regions of the underworld.

Listening- Death cannot even touch you.

Says Nanak, (listening) the devotees are forever in bliss.

Listening-(to which) pain and sin are erased. ||8||

Listening-(to which that made) Shiva, Brahma and Indra.

Listening-(to which) even foul-mouthed people praise Him.

Listening-(to which is like having the) the technology of Yoga and knowing the secrets of the body.

Listening-(to which is like knowing the) the Shastras, the Simritees and the Vedas.

Says Nanak, (listening) the devotees are forever in bliss.

Listening- pain and sin are erased. || 9 |

Listening-(to which one receives) truth, contentment and spiritual wisdom.

Listening-(to which is like having) cleansing bath at the sixty-eight places of pilgrimage.

Listening-(to which and) reading and reciting, honor is obtained.

Listening-(to that from which) one achieves peaceful meditative state.

Says Nanak, (listening) the devotees are forever in bliss.

Listening-pain and sin are erased. || 10 ||

Listening- (to which one has access to) the ocean of virtue.

Listening- (to which one equals) the Sheikh, religious scholars and emperor.

Listening-(to which) even the blind find the Path.

Listening-(to which) the Unreachable comes within grasp.

Says Nanak, (listening) the devotees are forever in bliss.

Listening-pain and sin are erased. || 11 ||

- SGGS Japji

What is that which Guruji has asked us to listen to?

We are to listen to the word “Waheguru” which is Guru mantra with a connection to our mool (origin) and shabad within.

We are to listen to Gurbani which is Shabad Roop.

We are to listen to panch shabad within that made the five elements that makes up the material world.

We are to listen to Anhad Shabad within that comes from the Nirankar and created the Brahm roop world.

So the Jap of “Waheguru” the gurumantra is the way to break the illusion of maya and connect with the MOOL – the origin . Amrit-vela (the early morning hour before 6.00 clock) is advised for starting this meditation. Do Jap of Gurumantra. Repeat it and listen within to your own voice. This way a certain pull is experience and the awareness begins to remain within. Let the thoughts run as such. If thoughts divert just come back and do the Jap of Waheguru gurumantra by listening to the word again and again.

As the Sikh does this meditation daily the awareness there would be experienced ease in keeping the awareness within. The body’s muscles and

cells too would adjust. Gradually a liking would start. Now is the time to move further in meditation. At this stage role of “maniye” – acceptance comes in and becomes important.

There are two obstacles which anyone on spiritual path has to face and overcome or they would be the bane stopping progress. The first obstacle is “DOUBT” and the other one is “RESISTANCE”.

Guru says GOD is near within, the person doubts.

Guru says GOD is everywhere in creation, the person doubts.

Guru says Jap of Gurumantra is the way to reach the Mool, and the person doubts.

The person even doubts the Guru, and questions the outlined path.

Our mind is used to material world and its ways. The ritualistic ways of the religion look attractive and are easy to do. We are unaware of how the illusion is being fortified through these attractive spiritual ways. Doing a pilgrimage and bathing on a special day is the spirituality that easily attracts. Asking a Pathi to do Akand path or paying for it is an easy way. Doing path daily without any attempt to really understand and follow the Guru's stated words gives only an illusion of being spiritual. The list is long. The traps of maya are many.

Simply reading Gurbani or listening to kirtan would not work till vichar is done and attempt made so that the mind follows guru's shown path.

The “Resistance” is the second obstacle. We resist change. We resist new ideas. We resist and question why any thing is happening to us. We resist the ways of the world and happening not liked by us. This resistance mode also comes in way of spiritual progress. Resistance as powerfully keeps us in attachment as direct attachment does. The spiritual way requires us to be detached while living in the world. We are in acceptance without any resistance.

Thus acceptance – maniye is a state where we agree and also do not resist. We believe and act. We take things as such. We are cool when there is up and we are cool when there is down. We enjoy the life in the world and accept its ups and down.

This state of acceptance is of paramount importance in spiritual life.

This ‘Doubt’ and “Resistance” can only be overcome, through a state of acceptance. Our mind has to really agree and act on Guru’s words. We have to act on Guru’s words. This agreeing is believing the Guru’s words. This is acceptance and the state of “maniye”.

In this state when the Guru says the GOD is near you, we accept as such . We keep accepting such and soon begin to feel that GOD is near.

In Japji Sahib the Guruji has written and described the stage a Sikh reaches when throwing aside doubt the guru’s word is believed and accepted by the mind.

ਮੇਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੇਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

-SGGS 1 (Japji)

The state (spiritual) that acceptance brings about cannot be described.

One who tries to describe this shall regret the attempt.

No paper, no pen, no scribe can record this state.

Such is the Immaculate state of Naam (the real reality).

Only one whose mind accepts (Guru’s words about the Naam)

comes to reach such a state of mind. || 12 ||

-SGGS 1 (Japji)

There are three more pauries (stanzas) about the state that “maniye” (believing) opens up.

This is a subtle spiritual step that opens up the door that takes the mind from being solely engrossed in material world oblivious of underlying unseen reality. The unseen reality is Naam , the real reality that is presence of Waheguruji. This real reality is Oneness all around. The connection with this real reality is start of living again in our true home . Can this state be described, it only has to be reached and experienced. The Guruji asserts that believing this unseen reality is the door. This believing is not just intellectual talk which is known but a feeling based connection which is accepted by the mind.

To make this point more clear let us look at one quality which is within us – enthusiasm. Presently you may not be feeling this, but just get up and do any work with enthusiasm assuming you are already enthusiastic. Believe

and act enthusiastic and you would find that you have become enthusiastic. Do the same with some other quality. You can act very confident and you would find this quality is manifested in reality.

Our mind lives in material world so how can it accept the unseen reality not yet manifested. When Guru says (Guru mere sang, sada heh nale ..) is within all along then accept and act as if Guru (shabad) is within and the reality would manifest.

The Mool which guru states is the real reality and the gurumantra “Waheguru” is the key that starts the Sikh towards meditation path that connects with the Mool – our origin. This one word is the connecting link. This enables us to repeatedly keep telling our mind the true reality till the mind becomes a believer and lifts its veil that blocks our connection.

Let us see how Waheguru Simran connects us with the Mool.

The Waheguru Simran is closely connected with the MOOL Mantra.

Shree Guru Granth Sahebji begins with Mool Mantra and Waheguru Simran with a direct link is focused towards the change back to origin. Here is how the direction takes us.

Ek-oNkaar - Ek oankaar symbolizes HIM. The EK which means one symbolizes oneness. There is only HE in the entire universe. Everything is HIM including us and the material world. The Ongkar symbolizes HIS created universe. From the formless has come in everything and so is universal consciousness. The created world is a maya – which means it appears real but is not real.

One who is not SEEN can be known by going within. The Jap of gurumantra is the way to move within. There is oneness and Waheguru Simran along with Guru’s wisdom leads us to connect us with our mool . The Mool mantra guides us in this path.

sat naam – Sat means truth. Truth is that which does not change. Eternal Truth is His Name (identity). He is also our real identity. Our individual consciousness is simply HIS consciousness intermingled with (an illusory) ego – that creates experience of separateness. The created world is also Sat

– a place here creator also resides. In fact creation is his another roop.

Guruji says

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥

- SGGS 463

*This world is the House of the True Lord;
within which dwells the True Lord.*

- SGGS 463

And also says :

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥

- SGGS 922

*This whole world which you see is the roop of the Lord;
this roop of the Lord becomes visible.*

- SGGS 922

*While doing “Waheguru” Simran SEE Sat-swaroop of Waheguru everywhere
and in everything.*

*This roop may not be visible first but is to be accepted as true. Keep doing
Simran. Do it daily everywhere and looking at everything. Recite and affirm
through Shabads of Gurbani .There are many Shabads in Gurbani which
state this truth and are to be recited along with Waheguru Simran.*

*This Simran is Wah! Wah! Wah!.... .This SIMRAN is just “TUHI ! TUHI ! TUHI
! ...” observing what is not SEEN but is there. Later having the FEELING of
presence.*

ਆਸਾ ਮਹਲਾ ੫ ॥ ਆਪੇ ਪੇਡੁ ਬਿਸਥਾਰੀ ਸਾਖ ॥ ਅਪਨੀ ਖੇਤੀ ਆਪੇ ਰਾਖ
 ॥੧॥ ਜਤ ਕਤ ਪੇਖਉ ਦੇਕੈ ਓਹੀ ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਆਪੇ ਸੋਈ ॥੧॥
 ਰਹਾਉ ॥ ਆਪੇ ਸੂਰੁ ਕਿਰਣਿ ਬਿਸਥਾਰੁ ॥ ਸੋਈ ਗੁਪਤੁ ਸੋਈ ਆਕਾਰੁ ॥੨॥
 ਸਰਗੁਣ ਨਿਰਗੁਣ ਥਾਪੈ ਨਾਉ ॥ ਦੁਹ ਮਿਲਿ ਦੇਕੈ ਕੀਨੋ ਠਾਉ ॥੩॥ ਕਹੁ
 ਨਾਨਕ ਗੁਰਿ ਭੁਮੁ ਭਉ ਖੋਦਿਆ ॥ ਅਨਦ ਰੂਪੁ ਸਭੁ ਨੈਨ ਅਲੋਦਿਆ
 ॥੪॥੧੭॥੬੮॥

Sggs 387

AASAA, FIFTH MEHL: He Himself is the tree, and the branches extending out.
 He Himself preserves His own crop. || 1 || wherever I look, I see that One
 Lord alone. Deep within each and every heart, He Himself is contained. || 1
 || Pause || He Himself is the sun, and the rays emanating from it. He is
 concealed, and He is revealed. || 2 || He is said to be of the highest
 attributes, and without attributes. Both converge onto His single point. || 3
 || Says Nanak, the Guru has dispelled my doubt and fear. With my eyes, I
 perceive the Lord, the embodiment of bliss, to be everywhere. || 4 || 17 ||

68 ||

Sggs 387

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥ ਬਾਝੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ ॥
 ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਦਾ ॥੧੪॥ ਵਿਰਲੇ ਕਉ ਗੁਰਿ
 ਸਬਦੁ ਸੁਣਾਇਆ ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮੁ ਸਬਾਇਆ ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ
 ਅਰੰਭੇ ਗੁਪਤਹੁ ਪਰਗਟੀ ਆਇਦਾ ॥੧੫॥

SGGS 1036

When HE so intended, HE created the world. Without any supporting power,
 HE sustained the universe. HE created Brahma, Vishnu and Shiva (birth,
 sustainance and death cycle) ; HE fostered enticement and attachment to
 Maya. || 14 || How rare is that person who listens to the Word of the
 Guru's Shabad. HE created the creation, and watches over it; the Hukam of
 HIS Command is over all. He formed the planets, solar systems and nether
 regions, and brought what was hidden to manifestation. || 15 ||

SGGS 1036

kartaa purakh - He is the Doer of everything. Karta Purakh means that HIS presence is the real creative force. Everything in the world including the physical laws are so because of HIS presence .HE is the real karta (the doer) the invisible creative force. This force as Shabad roop has created the world

The hukam of the Waheguruji as prevailing in the world is not easily perceived. While doing Waheguru Simran OBSERVE the Hukam. Guru ji has explained so in Japji sahib (the pauri is given above). Hukam is everywhere. All acts have Hukam underlying them.

ਸਭ ਤੇਰੀ ਕ੍ਰਿਯਾ ਤੂੰ ਕਾਇਮ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥
ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਕੁ ॥੨॥

-SGGS 464(asa di var)

Everything is Kudrat (power of creation that underlies) and YOU are the Creator and Created (both); all-powerful Holiest of the Holy. Says Nanak, when (everything is) seen with Hukam (prevailing and underlying); HE is seen and pervading the creation. || 2 |

-SGGS 464(asa di var)

Understanding action of Hukam and seeing it in action is the way to know the creator. The Hukam and Hukmi both co exists. This is the way of Simran. Repeat Waheguru and See the Hukam in play is the way towards being aware of oneness and Seeing the creator Waheguru in Creation.

Our mind is not accustomed to this way of looking at creation. The mind sees it self separate with a will and self- identity. So is everything seen in this world – separate and with separate individuality. The world is compartmentalized and so also our individual actions. We are living in a world of contexts. Within the context of this material world we have individuality and individual will. Change the context to prevailing Hukam and our will is also within the Hukam and so also our actions. Do we have a separate will? Answer is yes and no, depending upon the context.

An example for understanding is a computer game. The character within acts and there is a corresponding effect. Is not all actions already within the programme whereas visible are only those being played. Same way this world is a world of possibilities and our actions are within the framework connected with our thoughts which are influenced by beliefs created by previous actions and collective consciousness. Just think do we really have an independent will or the will only appears to be independent. In reality our supposedly independent will is fully dependent and influenced by beliefs, circumstances, situations , environmental inputs . It chooses the actions programmed from the possibilities giving illusion of separateness.

Do Waheguru Simran and contemplate. As Guruji says do Vichar which is an inherent part of Simran. This Simran on Hukam is possible when we move within us. When our awareness is functioning from a focal point in the material world we are connected with the material world. Change the focal point , bring awareness within and the view from within is then connected with the view that is behind the material world, the action of hukam and presence of Hukami. As Guruji says below :

ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਹੁਕਮੈ ਬੂਝੈ ਸੋਇ ॥
-SGGS 555

*By Guru's Grace, one who dies while yet alive, understands Hukam.
-SGGS 555*

To die while alive means to the attractions of the world. It is living detached. This needs to be elaborated more.

First about the nature of the world. The science tells us that further to subatomic or a quantum level the matter is vibration. At subtle level it is energy- an intelligent energy.

We live in this world with our awareness focused outward. We are connected with the world with thought, emotions and at subtle level energy links. The five passions (kama ,krodh ,lobh , moh ,ahankar) are our ever companions . This is so because the material world is a world of duality. It has love as well as fear. If there is anger so also there is affection. We have desires and needs. How can we come out of this and be in love and peace? How can we become pure and remove the shackles ? Gurujis answer is to

live in Hukam and Raza. This way of life gets written as our karma leading to Bhag (good destiny).

Raza means acceptance and contentment. It means not to be affected by up and downs of the life and to remain even. This means an understanding of unseen reality. The raza is detachment but not denying or resistance. The world is lived in but without being involved with passions. It is lived with finer qualities of life. It is to live a life of love, confidence, tolerance, peace, helpfulness, sharing, esteem and enthusiasm and with awareness of being jyote swaroope. This state is not achieved through any fight with our mind or resisting the flow of five passions the world brings but through inner connection and Simran.

The inner connection comes when awareness is shifted within. Gurbani also calls this state 'unman'.

Listen to jap of gurumantra Waheguru while reciting it till the awareness is pulled within. Keep the focal point of awareness within even when eyes are open and doing chores which are automatic. Keep up the Simran.

The Sikh does not fight the mind over its ever movement of thoughts nor tries to still it.

The Sikh instead molds and directs it with jap of Gurbani and Simran.

The Sikh does not resist what has happened. The Sikh accepts the happening whether right or wrong and takes further action.

The life of the Sikh is not passive (fatalistic) but ethically dynamic.

As the Sikh contemplates on Hukam and observes its play the true detachment comes in. With hukam and hukami around how the passions can trouble.

The Sikh then lives as below :

ਜਿਸ ਕਉ ਸਬਦੁ ਬਸਾਵੈ ਅੰਤਰਿ ਚੂਕੈ ਤਿਸਹਿ ਪਿਆਸਾ ॥
ਹੁਕਮੈ ਬੂਝੈ ਚਉਪੜਿ ਖੇਲੈ ਮਨੁ ਜਿਣਿ ਢਾਲੇ ਪਾਸਾ ॥੩॥

-SGGS 793

When the Word of the Shabad abides one deep within, thirst and desire are quenched. When one understands the Hukam, his mind plays the life game as chess; controlled mind throwing the dice,. || 3 ||

nirbha-o - Without fear. Fear is not a part of HIM. Fear is an illusionary part of creation. A work of maya (the grand illusion).

nirvair - Without vengeance or anger. This again does not symbolize HIM but is maya. These exist in the created world.

(The Waheguru ji's essence has not to be identified with having even an iota of fear or vengeance. As humans the first attempt is to think of a God like human but with Superhuman powers. God is not at all like that. Guruji explicitly state that Waheguruji is **nirbha-o** and **nirvair** . To be absolutely clear Guruji further explains the Mool as below.)

akaal moorat - Undying form (deathless).HE is eternal. Ever same. Has timeless existence. Death is there in the created world.

ajoonnee - Unborn. Birth and death is in the created word. He is akal – meaning ever living and has not been born.

saibhaN - Not begotten, being of His own Being. Saibangh means exists as such and self-created. There is no other only HIM.

With the above clarity, the Sikh can shift away from what is seen in the world- so many concepts about God :

God with human form; as an idol. As an angry revengeful God. God that creates earthquakes and brings untold misery.

The Sikh has to be clear about what aspects of God are lurking hidden in the mind and change these to gurnat guided knowledge.

gur parsaad. - By the Grace of the Guru, made known to mankind.

We are so much in an illusion of separateness and our own identity that HIS knowledge can come only through Guru's grace. Only a real guru in one with HIM can impart this knowledge and show the path of self- realization - realization and awareness of our true origin. The Guru is ONE with HIM and shows us the path to meet HIM within us where HE then as GURU-GOD (Shabad Guru) guides further to bring in the awareness and Union. All this is a work of grace. The Prasad, that only the Guru gives.

The Shabad Guru meets us first in the words of Gurbani. The pull of Gurbani takes our awareness within. The path of simran makes us see the prevailing hukam. The Sikhs spiritual knowledge gets perfected through association and vichar of Gurbani. When the Sikh keeps awareness within then the Anhad is heard and so also the guidance of Shabad Guru within. The stage when haume is shed.

ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੂਰਿ ਕਰੇਇ ॥

SGGS 31

By Guru's Grace, He abides in the mind, and ego (separate identity) is driven out.

SGGS 31

ਵਾਹੁ ਵਾਹੁ ਸੇ ਜਨ ਸਦਾ ਕਰਹਿ ਜਿਨ੍ਹ ਕਉ ਆਖੇ ਦੇਇ ਬੁਝਾਇ ॥
ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥

SGGS 515

Waaho! Waaho! Those humble beings ever praise the Lord, unto whom the Lord Himself grants understanding. Through Jap of Waaho! Waaho!, the mind is purified, and egotism departs from within.

SGGS 515

5. Waheguru Simran : Five Khands of Japji Sahib

In Japji Sahib five khands have been described. Khand means a part. These Khands can be described as five aspects or stages of spiritual life which Sikh has to move through to become ‘*panch parvan*’. These guide the Sikh towards spiritual direction that has to be taken. An understanding of these khands is imperative for awareness of spiritual direction. For a Sikh Vichar of Gurbani is a part of Simran.

Simran is remembrance with an aim towards knowing, then closeness and then oneness with Waheguruji. The Vichar (thinking and dwelling on a topic for knowledge and understanding) of the five Khands described by Guru Nanak Devji in Japji Sahib gives understanding and clarity of the path.

Let us look how Guruji describes these Khands

1. Dharam Khand

This Khand refers to the karmic life of beings on earth and their daily tryst with Karma. Guru ji has called earth a Dharamshal (a home of Dharma). This is how Guruji describe the DharamKhand.

“The earth is a place where day, night, day and date have been created along with Air , water ,fire and the Sky. There is so much variety of living beings on earth. As are their deeds and actions, so is their result. The law of Karma thus is behind their life circumstances. The result of karma may look unjustified outwardly but is a corrective justice of the law as in HIS true court only truth prevails. It is also the karma done while living on earth that attracts the Nadar (Grace), which is the sign that the person is now open to dwell in next khand. The Sikh receives the fruit of his thought and action and goes ahead through Jap and Simran. Such is the Dharma in the Dharam Khand.”

Comments:

Guruji has pointed out how the beings are living the karmic life on earth and has given the way out for moving on to other khands. The working of law of Karma is closely connected with our thought and deeds. As are our thoughts so are our life circumstances. The direction our life is taking and events good or bad (*as per our own interpretation*) are all results of our thinking and feelings. It is the beliefs that our mind has which attract the circumstances. The five passions (*kam,kroth,lobh,moh and ahankar*) in a hidden way dominate our minds thoughts and our behaviour so the results would obviously be in synchronicity.

The way out is in shifting the minds thought pattern. It is in transforming the mind by changing the focus. We have to win our mind to shift towards the way of life of the Gurmukh. Guruji does not ask us to control the mind or resist the five passions but shift and change our lifestyle and thoughts. This is accomplished through embracing the lifestyle aligned with directions of Shree Guru Granth sahib ji.

Guruji has referred to this way as '*japeh jai*'. Jap means to repeat. By repeating and doing an action again and again the change the transformation comes in. Here we are transforming the mind so the new thought is repeated. The way of the Gurmukh has to have regularity. These shifts comprise in having regularly a life where there is satsang, nitnem, Gurbani kirtan listening, Gurbani Vichar, Waheguru Simran, seva, sharing and truthful living. These bring Nadar – grace and the Sikh starts dwelling in other Khands.

2. Gyan Khand :

The Gurbani although simple in words has meanings behind each and every word. As Vichar is done the Gurbani opens up doors and more doors of knowledge and wisdom. First let us see how Guruji has described the Gyan Khand:

"To speak of is the Karma of Gyan Khand.. So many winds, waters

and fires; so many Krishnas and Shivas. So many Brahmas, fashioning forms of great beauty, adorned and dressed in many colors. So many worlds and lands for working out karma. So very many lessons to be learned! So many Indras, so many moons and suns, so many worlds and lands. So many Siddhas and Buddhas, so many Yogic masters. So many goddesses of various kinds. So many demi-gods and demons, so many silent sages. So many oceans of jewels. So many ways of life, so many languages. So many dynasties of rulers. So many aware people, so many devotees , says O Nanak, His limit has no limit! || 35 || In the realm of wisdom, spiritual wisdom reigns supreme. The Sound-current of the Naad vibrates, amidst the sounds and the sights of bliss.

Comments:

It is often said that the spiritual path is travelled alone. Quite true the true seeker has to resist the mind's inclinations to follow what masses are doing. In the beginning there may be like minded "satsangis" and later has to go further alone with only the Guru as company. The mind also has to be focused on the formless GOD not visible but in the all form. When the mind worships the form the devotee is not able to go beyond form. This is probably the reason Guruji asks the Sikh that the karma of Gyan Khand is to know vastness of creation and that forms that the mind may be tempted to worship are only part of Waheguruji's creation.

The purpose of gyan is not simply to know but to transform as well. The spiritual knowingness transforms and bring the Sikh nearer to the Waheguru. The word waheguru itself directs the Sikh to look at the Hukam prevailing, the vastness of creation and to see the unseen in the creation.

There is love (preet) that develops in this ever proximity . There is humbleness that builds up through dwelling in this gyan. The transformation is an access to the world of *Naad* and *Anand* .

3. Saram khand

This is how Guruji describes the *Saram khand*.

“In the realm of humility, the Word is form. These are fashioned with incomparable distinctness here. These things cannot be described. One who tries to speak of these regrets the past. The surt (awareness), intellect and understanding of the mind are shaped here. The consciousness of the spiritual warriors of spiritual perfection, are shaped there.”

Comments :

This is the khand of humility. The self-identity (haume) within a created being is the cause that the creation exists. The whole creation is resting on being having separate identity. So the creator is also distinct and separate. The haume also is the way to come out. In the way through Waheguru Simran, the mind is reshaped to accept haume (the consciousness of separateness vs oneness) where jyote is in jyote.. How this comes about, cannot be fully described but has to get involved to get inkling. This is shabad-surt interplay. The awareness of the Sikh changes. The Sikh begins to intuitively know meanings. The mind of the Sikh is transformed. There is humbleness in words and action.

4. Karam Khand

This is how Guruji has described Karam Khand

“In the realm of karma, the Word is Effort. No one else dwells there, except the great spiritual heroes. They are totally imbued with the oneness consciousness. They are sewn together with the creator filled with awe of HIS glory. Their form (mind) cannot be described. They do not die (do not reincarnate) and so neither are deceived (by maya) when within whose minds the Lord abides. Here (in Karam Khand) devotees of many worlds dwell. They are in anand (spiritual joy) as the True lord abides in their mind. “

Comments :

In *Karam khand* fruit of effort is seen. What better way to teach than to show the goal of the effort. In the bani Arti Guruji has said

“Thou have thousands of eyes, and yet Thou have no eyes. Thou have thousands of forms, and yet Thou do not have even one. Thou have thousands of Lotus Feet, and yet Thou do not have even one foot. Thou have no nose, but Thou have thousands of noses. This Play of THEE entrances me.”

This is the Simran of devotees in Karam Khand. Imbued with oneness the one who sees through their eyes is HIM. one who walks is HIM. One who talks is HIM. One who hears is HIM. Here the haume which is self-identity creating illusion of separateness is relegated to back ground. We live in a contextual world. We have free will, but at the same time coming out of the context of our free will world, all will is HIS will. So our free will is HIS will. The devotee ever makes effort to live in oneness - in HIS presence within and outside. This effort sews there awareness (*ever attempting to remain outward in the material world*) within with that of the creator and so become inner connected.

5. Sach Khand

This is how Guruji has described *Sach Khand*

“In the realm of Truth, the Formless Lord abides. Having created the creation, HE watches over it and HIS Nadar (Glance of Grace), bestows happiness(to the devotee) . There are planets, solar systems and galaxies. If one speaks of them, there is no limit, no end. There are worlds upon worlds of His Creation. As is HIS commands, so they operate. Says Nanak, observe (this play of Hukam) and do Vichar . The effort is a hard path “

Comments :

The adobe of the Creator is Sach Khand. Sach (true) because all else is creation with no permanence. The created are ever changing. Everything is within the cycle of life and death. Nothing is same from moment to moment. Such is the play of *Maya*. Even time is an illusion. Creation comes

and creation goes. Only permanence is the creator. So the Karta is Sach (truth) as compared to creation which is so big and appears real but is not so. The play of creation is under HIS *Hukam* (command) as Guruji has described in japji sahib in the beginning *pauries*. *The formless* is to be found through observing and living through HIS *Hukam raza*. This is how the shackles of Maya are broken. In Gurbani lot of importance is given to *Vichar*. In fact *Vichar* is part of Simran. *Vichar* and then the effort of Simran is the hard path a devotee travels. As when the fruit is ripe the farmer plucks it so the Creator bestows the nadar on the devotee. The devotee then is nearer to the creator with the illusion of maya and of *Haume* being lifted.



6. Waheguru Simran: Shabad Naam

While reading Sri Guru Granth Sahib Ji, the Sikh often comes across words 'Shabad' and 'Naam' and wonders at their meaning.

An attempt is made here to explain Naam in simple words with Gurbani being the real guide.

Gurbani explains that the Shabad is the cause and creator of the universe. Whole creation has been and is being created by the Shabad and Shabad ends the creation as well.

ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥ ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥
ਗੁਰਮੁਖਿ ਵਰਤੈ ਸਭੁ ਆਪੇ ਸਚਾ ਗੁਰਮੁਖਿ ਉਪਾਇ ਸਮਾਵਣਿਆ ॥੧॥

SGGS page 117

Creation and destruction happen through the Shabad.
Through the Shabad, creation happens again.
The Gurmukh knows that the only Truth HIMSELF is pervading. The
Gurmukh understands creation and merger. ||1||
SGGS page 117

As explained by Gurbani before creation there had been only "Vismad" -- bliss or wonder.

ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਬੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ ॥

We can only express a sense of wonder about the beginning from the void (*nothingness as compared with something*). The absolute abided endlessly deep within Himself then.
- SGGS 940 (sidhgost)

ਅਰਬਦ ਨਰਬਦ ਧੂੰਧੁਕਾਰਾ ॥

For endless eons, there was only mist (*obscurity*).
- SGGS 1035

The world was created through the “shabad” - the creator or God. And the created world a reflection of the bliss:

ਜਗੁ ਤਿਸ ਕੀ ਛਾਇਆ ਜਿਸੁ ਬਾਪੁ ਨ ਮਾਇਆ ॥

The world is a reflection of HIM; Who has no father or mother.

-SGGS 1035

The “Shabad” is all pervading. The process of creation and destruction ever keep going in cycles (small and bigger). These are ever going on.

Whatever is being created gets destroyed, and then creation occurs again. Within the created also are elements of creation-destruction-creation.

Are not our body cells being destroyed and regenerated?

Even the stones and metals having longer life are subject to entropy. In nature nothing ever remains same. At quantum level this cycle of creation-destruction-creation is ever continuing and so also at the level of galaxies.

All creation is in a living vibrant creation cycle like waves on water in a sea.

Gurbani explains that within all and everything is the Shabad – the creator and also how the Naam reveals the unseen.

ਸੁ ਸਬਦ ਕਉ ਨਿਰੰਤਰਿ ਵਾਸੁ ਅਲਖੰ ਜਹ ਦੇਖਾ ਤਹ ਸੇਈ ॥

ਸਬਦੈ ਕਾ ਨਿਬੇੜਾ ਸੁਣਿ ਤੂ ਅਉਧੂ ਬਿਨੁ ਨਾਵੈ ਜੇਗੁ ਨ ਹੋਈ ॥

ਨਾਮੇ ਰਾਤੇ ਅਨਦਿਨੁ ਮਾਤੇ ਨਾਮੈ ਤੇ ਸੁਖੁ ਹੋਈ ॥

ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਪਰਗਟੁ ਹੋਵੈ ਨਾਮੇ ਸੇਝੀ ਪਾਈ ॥

- SGGS 944

That Shabad dwells deep within all beings,
Unknown and Invisible; whatever is seen, there is seen the Shabad
(pervading).

Listen, you hermits and Yogis the explanation (revelation) about the
Shabad. It is that without the Naam, there is no Yoga.
Those who are attuned to the Naam, remain intoxicated night and day;
Through the Naam, they find peace.

Through the Naam, everything is revealed;
Through the Naam, understanding is obtained.

- SGGS 944

Shabad is the creative force. The universe is ever changing and illusionary. Universe has come out of *Sunn* (void).

Scientists are as yet unaware of origin of matter and consciousness. Already the scientists are looking at the connection of matter with consciousness and zero point energy to find the answer.

Gurbani explains that the only *Satt* (truth) is Waheguru – the creator and the creation is like a bubble in water or like waves on the water.. Naam is the support that pervades the creation. Naam is a state of being.

Naam is the essence of the *Karta* (creator) that pervades and through the Naam connection one connects with Waheguruji.

Gurbani explains that:

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ
ਪੁਰਾਨ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥ ਨਾਮ ਕੇ
ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥ ਨਾਮ ਕੇ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ
ਸੁਵਨ ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ ॥ ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੇ ਜਨੁ ਗਤਿ
ਪਾਏ ॥

- SGGS 284

The Naam is the Support of all creatures.

The Naam is the Support of the earth and solar systems.

The Naam is the Support of the Simritees, the Vedas and the Puraanas.

The Naam is the Support by which we hear of spiritual wisdom and meditation.

The Naam is the Support of the Akaashic ethers and the nether regions.

The Naam is the Support of all bodies.

The Naam is the Support of all worlds and realms.

Associating with the Naam, listening to it with the ears, one is saved.

Those whom the Lord mercifully attaches to His Naam -

O Nanak, in the fourth state, those humble servants attain salvation. ||5||

- SGGS 284

Let us look at another explanation within SGGSji.

ਆਪੀਨ੍ਹਰੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨ੍ਹਰੈ ਰਚਿਓ ਨਾਉ ॥
ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ ॥

-SGGS 436

HE Himself adorned Himself; HE Himself created Naam.
HE created nature as a duality and seated Himself
within the creation beholding it with delight.

-SGGS 436

The creation is a duality, meaning from being ONE HE created nature to appear as many with a dual identity- one true (*sat*) and the other illusionary. The created do not identify themselves with the creator. This separate identity and distinctiveness is all pervading in the world. The direction of spirituality is to shed this grand illusion and be ONE.

The Naam is HIS creation and is the way towards becoming ONE.

With Naam we connect with Wahaguru –the creator.

The Shabad enables us to connect with Naam.

ਸਬਦੇ ਹੀ ਨਾਉ ਉਪਜੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ ॥
ਬਿਨੁ ਸਬਦੈ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥

-SGGS 644

Through the Shabad, the Naam sprouts up; through the Shabad, we are united (*with creator*). Without the Shabad, the whole world is crazy, losing life in vain.

-SGGS 644

The life we live is definitely crazy. We look for happiness in things which do not give happiness. We are driven by five passions which rule our behaviour. We desire, desire and desire. We are anxious, stressed and in ever fear. If only we could have had Naam then we would have experiences of true joy. The fear and anxiety would not plague us. True prosperity would be with us without being troubled by five passions. This life has communion with God. We would have company of truth and would have joy living as cocreator.

The Shabad also manifested as Bani. The words of Gurbani not only give spiritual wisdom but changes our state of mind. The Gurbani transforms our mind. We then begin to perceive Naam. We connect and are surrounded, immersed in Naam. Naam is then seen as our essence. The Sikh and The Naam are then one.

ਇਹੁ ਮਨੁ ਭੀਜੈ ਸਬਦਿ ਪਤੀਜੈ ॥ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਟੇਕ ਟਿਕੀਜੈ ॥

Mind is drenched, by being attuned to the Shabad.

Without the Naam there is no other support.

- SGGS- 1031

ਗੁਰਬਾਣੀ ਵਰਤੀ ਜਗ ਅੰਤਰਿ ਇਸੁ ਬਾਣੀ ਤੇ ਹਰਿ ਨਾਮੁ ਪਾਇਦਾ ॥

- SGGS 1066

As the Gurbani gets known in the world;

So with this Bani, the Naam is obtained.

- SGGS 1066

ਬਿਨੁ ਨਾਵੈ ਹੋਰ ਪੂਜ ਨ ਹੋਵੀ ਭਰਮਿ ਭੁਲੀ ਲੋਕਾਈ ॥੧॥

SGGS 910

There is no worship, other than through the Naam;
the world wanders, deluded by doubt.

SGGS 910

Naam is a State of Being.

With the touch of Naam we are in touch with our origin.

We feel Waheguruji.

We sense Waheguruji within the creation.

We feel HIS presence. We observe HIS Hukam prevailing in the world.

The Gurbani is Shabad roop. Reading Gurbani, knowing Gurbani, listening Gurbani, singing Gurbani our state of mind changes and then we connect with Naam.

The Shabad is the True Guru that is ever within us. The Shabad Guru spoke through the Ten Guru's. The Shabad Guru is enshrined in Gurbani Shabads.

As we do Simran we go within. We then do communion with the Shabad Guru.

The Shabad Guru talks through inner dialogue.

The Shabad Guru explains. Shabad Guru had guided the saints and is ever the true guide now. In kalyug Guru Nanak came and HIS Guru being Shabad Guru. The Shabad as Gurbani guides and takes us within in touch with Naam.

ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਮਨੁ ਲੇਰੇ ॥

ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪਿਆਰੇ ਮੇਰੇ ॥

-SGGS 1306

Search with yearning mind calling out, ""Guru, Guru"".

My Beloved Loves the Love.

-SGGS 1306

ਸਾਚੀ ਬਾਣੀ ਸਚੁ ਵਖਾਣੈ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥
ਭੈ ਭੰਜਨੁ ਅਤਿ ਪਾਪ ਨਿਖੰਜਨੁ ਮੇਰਾ ਪ੍ਰਭੁ ਅੰਤਿ ਸਖਾਈ ॥
ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਨਾਨਕ ਨਾਮਿ ਵਡਿਆਈ ॥
- SGGS 910

True Bani speak the Truth; enshrines love of true Naam.
The Destroyer of fear, the Destroyer of sin;
my God is the only support in the end.
HE Himself is everywhere and everything; Says Nanak, this awareness is
known through the glorious Naam.
- SGGS 910

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ਼੍ਰਾਮੁ ॥
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥ ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥

-SGGS 293
The nine treasures are in the Ambrosial Naam of God.
Within the human body is its place of rest. The Deepest Samaadhi, and the
unstruck sound current of the Naad are there. The wonder and marvel of it
cannot be described.

- SGGS 293

ਪ੍ਰਭ ਪੇਖੀਐ ਬਿਸਮਾਦ ॥

Gaze upon God, the wonderful.
- SGGS 837

7. Naam Rang

Naam is a state of being that imbues the Sikh doing Naam Simran in the Naam *rang* (color). With Naam Sikh lives connected with the mool (origin).

Guru ji have explicitly stated that :

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥

-sggs 441

O my mind, you are the embodiment of the Divine Light - recognize thy own origin. O my mind, the Dear Lord is with you; through the Guru's Teachings, enjoy being imbued in HIS color.

-sggs 441

When the Sikh begins to be imbued in Naam *Rang* there begins a transformation. From being a *sevak* (devotee servant) the Sikh begins to feel HIS presence. The unfolding is from being separate individual towards oneness.

The transformation is brought about by Simran. The Simran is the Gurmat way to make our mind know the *sat* (truth), accept the *sat* (truth), believe the *sat* (truth) and to live as embodiment of *sat* (truth).

The above words of the Guruji that “*Man Thoon Joth Saroop Hai Aapanaa Mool Pashhaan.*” is a directive addressed to the mind of the Sikh. The mind has to be told again and again that it is “ *jyote swaroop*”.

The mind by virtue of being a human believes in self-identity. The mind believes itself a human body and the self (*haume*) is the driving force in the world of maya. The life that is being lived and all its behaviour is to vindicate and sustain this belief. The whole maya's structure of worldly affairs, the emotions and thinking is to keep the individuality alive.

Becoming *gyote swaroop* is a transformation from a “*Haume*” (*individual self-identity*) to a Mool aligned identity with the element of *Haume* gradually fading away.

Mind resists the change. The resists any inward look. The mind also resists any new ideas. A potent tool the mind uses is doubt and disbelief. In such a scenario how a Sikh can experience Naam *rang*.

The Sikh has Gurbani. The Sikh that stretches is hand is held by the Guru. The Guru guides the Sikh. The way of the Guru, the *gurmat* is the path to travel. The Sikh does Simran for the purpose of being imbued with Naam. The Guru bestows the Sikh with the wealth of Naam.

Let us first see what the Naam experience is and how it unfolds with Naam Simran.

1. The shift begins when reading of Gurbani moves to Vichar and Simran.
2. With Simran the *surt* (awareness) of the Sikh goes within. The *surt* likes to rest within. The Simran is done within the mind.
3. With *Surt* being increasingly within while reading Gurbani and during Waheguru Simran there may be experiences of body aches in the neck, shoulders, forehead and experience of heat on top of head. This passes away after some time as the body does re adjustments.
4. There are faith events in the life. The health improves, issues get resolved, there is prosperity. The Sikh develops relationship with the Guru and become aware that Guru and *Akal Purakh* are same. The Sikh asks responsibly from the *Akal Purakh* and the faith request gets fulfilled.

5. Feeling of detachment .Responsible withdrawal from family relationships and social activities. This detachment is not *giving up* but is more in the nature of becoming *an observer*. The grip of attachment is lessor.
6. Quietness begins to develop along with increased "self talk." There is awareness that Shabad Guru is ever within. There is communion with the Shabad Guru within. There develops companion ship with the Shabad Guru.
7. Intuitive awareness develops. A quit sort of loving, joyous built up comes up at times. A flow of Amrit Ras in the head.
8. A Sikh that does deep Simran meditation may have further faith experiences of seeing bright light, body lightness, visions etc.
9. As the Surt begins to rest within the Sikh hears Anhad Shabad.
10. With Guru Kirpa then the Spiritual and the Physical are together in Sikhs life which was the direction of Simran. The Sikh feels the presence of Waheguru within and everywhere in the nature and other beings. The *Anhad* ever resounds. In this togetherness of physical and spiritual the starting point of the awareness focus is then increasingly from within behind the eyes rather than outside even with eyes being open and Sikh going about the daily chores. The Sikh lives in *Hazuri* and Naam rang then grows further in the Sikh in this Karam Khand. More and more Spiritual experiences unfold with the fading away of the color of *Haume*.

No amount of words can truly convey the Spiritual development and the Spiritual experiences. The Sikh meditation of Simran aligns the Sikh with *The Mool*.

Gurbani explains that Waheguruji placed HIS *gyote (light)* and then sent the body in this world. Gurbani also explains that the world is a dwelling of the Waheguruji – “*eh jag Sacheh ki heh kothri, Sacheh ka vich vas*”. The nature of reality of the world is different from what it appears. The spiritual path is to know this reality and live connected with *Naam*.

The way is that of meditation through Simran. Simran means “*to remember again and again*” which is *Jap*. The Simran to be done is of Gurbani, Gurbani Vichar and Gurumantra –Waheguru.

Simran is remembrance with an aim towards knowing, then closeness and then oneness with Waheguruji.

Simran with Gurbani and Vichar unfold the complex concepts so that the mind knows and accepts. The Gurbani states that

ਮਨੁ ਮਾਨਿਆ ਤਉ ਹਰਿ ਜਾਨਿਆ ॥ Man Maaniaa Tho Har Jaaniaa ||

When the mind agrees, only then the God comes to be known.

SGGS 656

The mind holds so many wrong concepts about God and the world we live in, many of these from primitive time. These are carried over collective consciousness concepts of the mankind. These have been further modified or changed by the group concepts like those of religion and within religion further subgroup. These concepts are a part of our subconscious mind and components of collective consciousness. The subconscious influences our conscious mind and thinking.

The Gurbani aims to correct the wrong beliefs and Simran with Vichar is a way to enable our mind to overcome the collective consciousness influence. The strong focused thoughts of the individual mind then have correct *gurmat* guided beliefs about the Waheguruji.

8. Anhad Shabad

The awareness (*surt*) of the persons who do regular Simran or meditation develops an inward focus. The cloudiness of the thoughts and emotions is thinner and then they easily hear the celestial sound . This sound is known as naad. Gurbani calls it Anhad Shabad. . *Anhad* means the sound that is not produced by striking of two objects. This sound exists as such and has divine origin.

Linkup with the Celstial Sound is an ancient spiritual *jugat* (technique) of the saints to reach the highest state of merger with their origin – the creator Lord. This method was referred to by Guru Nanak Dev ji), the founder of Sikhism during his meeting with *sidhas* and this conversation account is described in *Sidh Gosht*.

There are references to the Celstial Sound in all the religions however description of the method of Surt-Shabad is scant. I have come across persons who have been doing yoga and meditation and hear the celestial sound. They were searching for enlightenment and next step.

The way that Guru Nanak explained is an integrated one with unfolding of *the Mool and the Naam*. The spiritual path through the Shabad (celestial Sound) is described in the hymns in Shri Guru Granth Saheb ji.

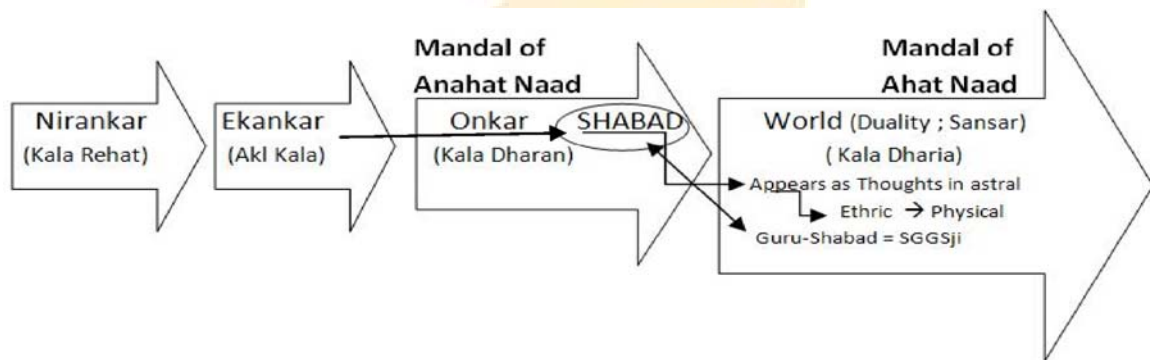
This spiritual *path of the Shabad-surt* can be appreciated only when the “*shabad*” is understood well. For this we have to see how Gurmat explains the creation.

The world is a creation of Nirankar.

Nirankar means without form or formless and in the Guru Granth Sahibji reference is to this aspect of God. The God has the power or ability

meaning *kala* to exist as form and support the form without appearing to have any connection with the form. Continuing with the same way of expression, the Ekankar is God being one appearing as many. The Nirankar through '*kala dhar*' created the universe. The creation is oneness- Ekankar. HE is both the Creator and the Creation. This is HIS "*Akl kala*". HE also has taken "*Shabad Roop*" to create and sustain creation. Among the aspects of the Shabad one is sound. This is celestial sound.

Here is an illustration to explain the creation process:



In the material world the sound is created due to striking of two objects so this form of sound is called '*Ahat Naad*', whereas the celestial sound heard during meditation is called '*Anahat Naad*' which is not caused by striking of objects. *Gurmat* explains that this Shabad is everywhere and in everything.

And here below some Gurbani lines from Shree Guru Granth Sahibji are given to clarify the above explanation:

ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਉਪਾਇਆ ॥ਮਾਇਆ ਮੇਹੁ ਹੁਕਮਿ ਬਣਾਇਆ ॥

ਆਪੇ ਖੇਲ ਕਰੇ ਸਭਿ ਕਰਤਾ ਸੁਣਿ ਸਾਚਾ ਮੰਨਿ ਵਸਾਇਦਾ ॥੧॥

- SGGS 1066

The Formless Lord created the universe of form. He created Maya (*the illusion to sustain separate identities*), Attachment (*to the world*) and Hukam (*HIS command*). The Creator Himself stages all the play; Listen and place the true one in the mind (here *path is being referred to*).

- SGGS 1066

ਨਿਰੰਕਾਰ ਆਕਾਰ ਆਪਿ ਨਿਰਗੁਨ ਸਰਗੁਨ ਏਕ ॥

ਏਕਹਿ ਏਕ ਬਖਾਨਨੇ ਨਾਨਕ ਏਕ ਅਨੇਕ ॥੧॥

- SGGS 250

Nirankar Himself is form, and as *Nirgun* (without attributes), *Sargun* (with attributes) is One. Describe the One Lord as One, and Only One; says Nanak, HE is the One, and the many.

- SGGS 250

ਜਾਤਿ ਮਹਿ ਜੇਤਿ ਜੇਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ ॥

- SGGS 469

HIS Light is in the Created and Creation is in HIS Light; know that Through HIS almighty power, HE is pervading everywhere.

- SGGS 469

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ ॥

ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ ॥

- SGGS 287

HE Himself is Nirgun; HE Himself is Sargun.

This manifestation is His power (*kala dhar*), the entire world is fascinated.

- SGGS 287

ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥

ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥

-SGGS 117

Creation and destruction happen through the Shabad.

Through the Shabad, creation happens again.

SGGS 117

The Question in Sidh Gost -

ਸੁ ਸਬਦ ਕਾ ਕਹਾ ਵਾਸੁ ਕਬੀਅਲੇ ਜਿਤੁ ਤਰੀਐ ਭਵਜਲੁ ਸੰਸਾਰੇ ॥

Where is the Shabad said to dwell? Which will carry us across
the terrifying world-ocean?

The Answer by Guru Nanak in Sidh Gost –

ਸੁ ਸਬਦ ਕਉ ਨਿਰੰਤਰਿ ਵਾਸੁ ਅਲਖੰ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ ॥

That Shabad dwells unknown , within everything .

wherever I look, there I see the Shabad(HIM).

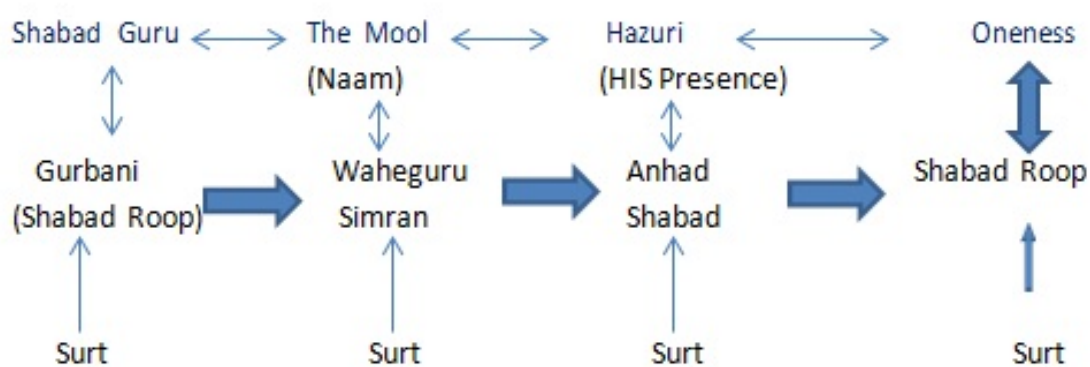
- Sidh Ghost SGGS 944

Shabad that pervades the entire creation has also taken the form of words and is Gurbani. This is why Shree Guru Granth sahib ji is known as Shabad Guru. The Shabad roop Gurbani is the first place where the Sikh focuses his Surt (conscious awareness) .

The Gurbani changes the state of mind of the Sikh. The Gurbani guides and gives direction and knowledge. As the Sikh progresses spiritually, so does this level of guidance. The Sikh does Waheguru Simran as well. The knowledge of The Mool (Naam) unfolds. The Naam starts to permeate the psyche of the Sikh.

The Sikh hears the Anhad Shabad. The Sikh perceives HIS presence and starts to live in Hazuri. The Sikh has many spiritual experiences and is able to manage the five passions. The Shabad Guru is perceived within as a guide and companion. There is communion with the Shabad Guru. The Anhad Shabad shows its different roops and ever pulls the Surt upward.

The illustration below explains the path of shabad-surt as per Gurmat.



Gurmat Shabad-surt spiritual path.

The Gurmat path of Shabad-Surt is an integrated one. There are references to the celestial sound in scriptures of other religions as well. The Celestial sound is mentioned as primordial sound of creation as well. This sound is surely a sound of creation. The meditators hear it in various forms. It has sound of the five elements and is thus also known as *panch shabad*. It also comprises sound of all the 84 lac created beings. The Shabad is coming from the tenth Gate (*Dasam Dwar*).

Gurmat way is to listen to the Anhad Shabad and keep doing Simran. The integrated path of *Gurmat* enables the Sikh to feel His presence, to see the oneness and to be one.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਧਾਵਤੁ ਥੰਮ੍ਹਿਹਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥
ਨਾਮੁ ਵਿਹਾਝੇ ਨਾਮੁ ਲਏ ਨਾਮਿ ਰਹੇ ਸਮਾਏ ॥
ਧਾਵਤੁ ਥੰਮ੍ਹਿਹਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ ॥
ਤਿਥੈ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ ਥੰਮ੍ਹਿਹ ਰਹਾਇਆ ॥
ਤਹ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨਦੁ ਹੈ ਸਚੇ ਰਹਿਆ ਸਮਾਏ ॥
ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਧਾਵਤੁ ਥੰਮ੍ਹਿਹਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥੪॥
- SGGS 441

Meeting the True Guru (*shabad guru*), the wandering mind is held steady; it comes to abide in its own home. It trades in the Naam, does jap of the Naam, and remains absorbed in the Naam. The outgoing, wandering surt, upon meeting the True Guru, finds the Tenth Gate. There, Ambrosial Nectar is food and the celestial music resounds; the shabad that is keeping the world supported. The many strains of the unstruck melody resound there, as one experiences the merger with the true one. Thus says Nanak: by meeting the True Guru, the wandering mind becomes steady, and comes to dwell in the home of its own self.

- SGGS 441